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DECEMBER.

THE  
MANIFESTO.

PUBLISHED BY THE UNITED SOCIETIES.

VOL. XIX.

"For what is a man profited, if he shall gain the whole world, and  
lose his own soul? or what shall a man give in exchange for  
his soul."—Matt. XVI., 26.

CANTERBURY, N. H.

1889.

## THE MANIFESTO.

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# The Manifesto.

VOL. XIX.

DECEMBER, 1889.

No. 12.

## HISTORY OF THE CHURCH OF MT. LEBANON, N. Y. NO. 6.

IN the summer of 1838, many of these singular exercises took place during the hours of manual labor. Persons would be seen bowing, shaking, or making gesticulations whether in the presence of the Believers or of those not members of the Community. After an exhibition of a few months, this strange proceeding passed away.

Another class of extraordinary manifestations of the spirit was in the receiving of a great variety of spiritual presents, as paper, pens, books, flowers, fruits, boxes, baskets, &c., &c. Implements of hand labor, and even weapons of war were often brought to our notice. The object of all this seemed to be for the purpose of attracting the attention to something pleasant or useful, and at the same time draw the mind toward that which is spiritual. It was very much after the same manner that Mother Ann worked while performing her mission on the earth. She would first awaken conviction in the mind, in order to be able to plant the seed of gospel truth, and to lead souls from wrong to right.

Near the close of the year Father

Joseph Meacham and other spirits visited the Society and were very earnest to lend their assistance in the renewing of gospel order, and a better understanding of the life of a follower of Christ.

The great number of new and beautiful songs that were received through spirit influence was quite remarkable. Visionists and impressive mediums would speak of the presence of the prophets, the apostles and others. Many of our own dear friends gave unmistakable evidence that they were with us. So many and so varied were these gifts, and withal so interesting, that we were often kept beyond the usual hour for meeting.

This year of 1838 was the most remarkable that had occurred in the history of the Community, of which but little can be known, except by those who were interested participators in it.

The new year opened with a continued manifestation of new songs and with many spiritual gifts as in the previous season. In the month of April we received word that the ministering spirits would soon close their work and return to their own home. Their visits would then be less frequent and the special work for which they were sent be accomplished.

The year 1839, however, was a year of spirit ministration, and abounded in all the various phases that had been received at an earlier date, and were communicated in a very pleasant and attractive manner. Even the service for the burial of the dead was made more acceptable, by adopting a less melancholy air, and by permitting the "Instruments" to take part by singing or speaking. We could not avoid participating with the mourners, in the loss of a dear friend, but Believers were not called to mourn as those who mourned without hope.

The year 1840 opened with new spirit manifestations. While they may have been abundant and instructive, they were, at the same time, more impressive as they dwelt more essentially upon the responsibilities of life. The messages that were delivered dwelt largely on the necessity of becoming pure in heart, and living in the light which God gives to his people. It was "to use the things of this world as not abusing them." To lay aside that which was superfluous, and seek more fully the kingdom of God.

Those who had been Ministers and Elders to the people in the establishing of the gospel work, were still as earnestly engaged for our prosperity and spiritual happiness. Fathers Wm. Lee, James Whittaker, and Joseph Meacham were known through their communications, which for the work of God, gave no uncertain sound.

In the year 1841 the subject of food and drink received much attention, and the use of swine's flesh was wholly rejected. At the same time it was thought best to discontinue the use of all alcoholic drinks, including cider. For so

large a family, however, but very little had been used, except for medicines for nearly twenty years. Foreign tea and coffee were also discontinued, agreeably to the advice of the spirit messages.

Near the close of the year these special ministrations became less frequent, and the order of the spiritual work passed into another form, quite as peculiar as any that had preceded it. A company of some twelve or more persons were selected by direction of the spirit messengers, as speakers and singers, who were to pass through all our dwellings, and indeed through all of our buildings, and manifest by testimony or through the ministration of hymns and songs, the gift by which they might be impressed. This work was attended with much spirit power, and resulted in accomplishing all that might have been anticipated in awakening souls to more spirituality, and in stimulating them to take better care of all their temporal possessions. The whole Community shared in the blessings that followed the labors of this devoted company as they visited every family and spent many days wholly absorbed in this special manifestation. This work closed on the 19th. of Dec., 1841, at which time several farewell addresses were made by the spirit guides.

On Dec. 24th. the Believers were requested to close all manual labor at 12 M. and spend the remainder of the day in meditation. Christmas, as usual was kept like the Sabbath. Another form of spirit manifestation was now opened and a company of "Instruments" or mediums and singers were appointed to this heavenly charge. While the former work was one of violent agitations, and powerful testimonies, this came as

a still, small voice, a beautiful representation of the work of Divine Wisdom. A visit of only a few moments was given to the Brethren and Sisters as this company passed silently through the several dwellings. On the Sabbath, the leading spirit made an address, which was one of blessing and love.

In 1841 the manifestations increased in frequency, and a large number of messages were written, having special reference to a life consecrated to God. The birthday of Mother Ann Lee, which occurred on the 1st. of March, was kept in loving remembrance of one who had given her life to God, for the protection and happiness of her children. The manifestation of Holy Wisdom was opened by a short address, and by words of blessing or warning to each one. To meet these requirements, a special season was devoted to prayer, and a partial fasting for several days. It was, indeed, a work of preparation, for the acceptance of the gift of Wisdom.

Our history has thus far been confined mostly to those gifts which have occurred during the hours of worship. At an earlier date, it was quite different. The people were full of faith, and zeal and they combined their temporal and spiritual gifts so thoroughly, that meetings could be held at any hour of the day, and religious services would be in operation in one part of the house while manual labor would be going on in another.

Some would pass into visions while engaged in their daily duties, while others would be exhorting or singing. As the church advanced in order and government the temporal and spiritual interests were kept more separate, so that

for many years very little attention was given to any manifestations except those that took place in time of worship.

When the great outpouring of the spirit took place in 1837, we then found that much time must be consumed, and at all hours of the day, as the singing of new songs, the passing into visions, and the writing of messages, demanded the attention of the Elders and frequently of some of the Brethren and Sisters, as witnesses of this new work. The close of the year 1841 was remarkable for seasons of worship, in which were manifested such deep humiliation and prayer. Hours and hours were spent in meditation, as being preparatory to the reception of the many beautiful gifts that in the future as in the past would be poured out upon all faithful souls. The seasons of religious service were very solemn, and frequently extended beyond their usual time. All who were active workers in this manifestation, devoted many hours to fasting and prayer. Arising at a very early hour in the morning, they sometimes met for prayer service before the hour of breakfast. At this time and at the subsequent meals, they abstained from all animal food, and partook sparingly of bread and water. The day was filled with diverse gifts of the spirit, and these extended into a late hour of the night. The year closed with this memorable record of the work of the spirits which had been to us one of astonishment as well as of great joy.

(TO BE CONTINUED.)

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THE love of God cherished in the soul, sweetens the entire life, and sheds a refining influence on all around.—*M. Witham.*

Divine love is no respecter of persons.



## A GREAT WHITE THRONE.

F. W. EVANS.

*"I saw a great white throne, and him that sat on it, before whose face the earth and heaven fled away, and there was no place found for them." Rev. ix. 11.*

## SHAKERISM.

THE great white throne is Shakerism—the Resurrection Order. In it and on it sits, rules, and reigns, the Christ spirit, in judgment. Its fundamental principle is, the duality—Fatherhood and Motherhood—of God.

## CHRIST HEAVENS.

Christ heavens as the first materialization from Deity. It is the fountain of prophecy to earth and to all mundane worlds and when the harvest time of a world has come, a Savior appears, who is an incarnation of a Christ angel, as were Jesus and Ann; and souls are reaped or cut off—resurrected—from the generative, propagative order; they become Christians.

## DEATH AND RESURRECTION.

They hate their own life as a natural, reproducing, animal man or woman; become celibates, and forsake father, mother, wife and children—all generative ties; there being in Christ neither male nor female.

## PEACE.

The counsel of peace is betwixt them both; male and female, they become equal in all forms of government, civil and ecclesiastical, in the new earth and in the new heaven.

## SELFISHNESS.

The selfish, personal property nature—mine and thine—is ignored; houses and lands are forsaken; and community of goods is established, as a fundamental principle of the new heavens; and co-operation in the new earth.

## EQUALITY OF SEXES.

Wars will not cease to the ends of the earth, until the war-element is subdued in the individual. Peace or non-resistance is therefore a fundamental principle of genuine Christianity, and of the new earth, too.

## SALVATION.

Salvation from the sins of the world pertaining to sexuality, property, wars and fightings, to ambition, love of power, to eating flesh—meat—to drinking, to tobacco, alcohol, and all lusts of flesh and mind. His name was called Jesus, because he would save his people from their sins.

## LABOR.

Work consecrated; "hands to work and hearts to God." All labor, from the Ministry and Elders to the children. "He who will not work, neither shall he eat."

## AMBITION.

He who would be great among you, let him gain distinction by doing the most good to others. Labor is worship.

## KINGDOM OF HEAVEN.

Faith that the Christ spirit has now come, the second time; being manifested in a representative woman, Ann; as it was manifested the first time through a representative man, Jesus. They are the Cherubim. The counsel of peace is between them both. The tabernacle of God is with man; the kingdom has come.

The above principles are in practical operation among the people called Shakers; and thus is formed the white throne, upon which the spirit was seen to sit, by the revelation of John. White represents the righteousness of saints; a sinless life.



## THE DEAD.

"And I saw the dead, small and great stand before God, and the books were opened. And another book was opened, which is the book of life. And the dead were judged out of those things which were written in the books, *according to their works.*"

## MEMORY.

"The books" are the two lobes of the brain, wherein is recorded, as in tablets every deed done in the body, good and bad. "I take to witness the grace of the people to come, for they shall call their sins to remembrance, and acknowledge them!"

## JUDGMENT.

As these books exist in each individual, the Christ spirit came to convict them of sin, of righteousness, and of judgment, and that is their day of judgment, when the books are opened.

## CLOUDS OF HEAVEN.

It is said Christ would be seen coming in the clouds of heaven. The earth-cloud is formed by the aggregation of individual drops of rain; and the clouds of heaven—Shaker families, Societies—are formed in the same way. And Jude saith, "Behold! The Lord cometh, with ten thousand of his saints to judge the world, and to execute judgment upon all; to convict all that are ungodly among them, of all their ungodly deeds, and of all their hard speeches. And when the enemy should come in like a flood, the Lord will lift up a standard of righteousness against him." That standard is the testimony of Jesus, which Shakers live out.

## IMPERFECT.

The testimony of Noah made not the antediluvians perfect; every imagination of their hearts being evil continually.

Neither did it make Noah perfect, except in his generative life. He was perfect in his generations; not in getting drunk.

## THE LAW OF MOSES.

The law made not the comers thereunto perfect. The dispensation was a stepping-stone, a schoolmaster; by it was a knowledge of sin. Sin is generation; in agriculture, in physiology, in food and drink, in property, in usury; and in wars and fightings with the heathen. The sins of idol worship; and personal violence. "An eye for an eye and a tooth for a tooth."

## FIRST CHRISTIAN CHURCH.

Neither did that bring full salvation from the sins of the world. The disciples "knew in part, prophesied in part, and saw as through a glass, darkly." But, they united and groaned in spirit for that dispensation to come, that would make them perfect as God is perfect.

## SECOND CHRISTIAN CHURCH.

And I saw a new heaven and a new earth; for the first earth and the first heaven had passed away. And there was no more sea. The new heaven was the kingdom of heaven which Jesus set all people praying for. It has come!

## NO MORE SEA.

Babylon had fallen, and "the great whore that sitteth upon many waters," which constitute the sea—"peoples, and multitudes, and nations and tongues,"—Church and state adulterous mixtures of politics and religion—these will pass away, and no place be found for them.

## NEW EARTH.

And the white cloud, formed by resurrection saints, constitutes the new heaven in which the Christ abides.

## CHURCH AND STATE GOVERNMENTS,—

Are all founded in force, and maintained by fraud. The conqueror took possession by the sword, and then enacted laws by which the conquests are transmitted to posterity.

## AMERICAN REPUBLIC.

Monarchy, aristocracy, primogeniture, national religions fled away, and no place was found for them in the American republic. The sovereign people have universal suffrage (except women,) and elect their own rulers from their own ranks.

## CHattel SLAVERY.

This remained. It, too, has fled away, and no place is found for it, legally, in the United States; where all men are said to be born equal and free, possessed of inalienable rights to land, air, water, light, and heat, to sustain them and allow them to pursue after happiness.

## BLOOD.

The quasi-religious governments of Christendom are all literally turned to blood. They exhaust the resources of the nations, in creating and supporting armies, navies, forts, and arsenals, and monitors—the munitions of war competing eternally with each other, in an endless struggle to each one exceed the other, even in time of peace. Thus it is war expenses and taxes, all the time; and there is no place found for the millions of poor, landless people but in the army and navy, and in the poor-houses and prisons of their ruined countries.

## WAGES SLAVERY.

Food, clothing, shelter, the people must have, at any cost, and upon any terms, or die. They are in a slavery worse than chattel slavery, except a delusive idea of freedom. The system

has come to its culmination; capital and labor are at war; where will it end? In blood or bread. In a destructive revolution; or in restoring the robbed rights of the people back to them. Then they would have land—bread—and wages. Slavery, with poverty, war, and bloodshed, would flee away, just as chattel slavery fled away.

## ROME.

Roman prisoners were made to fight each other, in her immense amphitheatres, for the amusement of the people; as did gladiators and savage beasts. Sometimes thousands of the prisoners were engaged, at one time, in these manœuvres. "War is a game that kings play at." Here a republic played at it in our Civil War. In Spain, 17,000 heretics would be burned, or otherwise destroyed, for popular amusement, in their auto-de-fe exhibition of human wickedness.

## WAR-TAXES.

Every nation in Christendom is being eaten up by war-taxes, to raise and maintain armies and navies, to build forts, monitors, arsenals, and in creating munitions of war. Millions of the best physical men, who ought to be married men, are kept in idleness during peace, and for mutual butchery in war. It is war-taxes, all the time; all the labor of the nations is turned to blood. Is not this Babylon?

## PROBATION IN THE SPIRIT WORLD.

The sea gave up the dead which were in it, and death and hell delivered up the dead which were in them; and they were judged every one according to their works. They were judged as were those in the flesh; but lived according to God in the Spiritual Resurrection. And death and hell, which

Antichrist has created, and which are foundation stones in the temple in which the Man of Sin sits and reigns—were cast into the lake of fire—the fire of truth. Jesus said, “I come to bring fire on earth”—the first earth and heaven; “and what will I if it be already kindled?” It will burn the world up. What man has created, God can destroy; but what God has created, man cannot destroy. Error and wickedness are temporary; truth and righteousness, immortal. The world passeth away, and the lusts thereof; but the word of God abideth forever and ever.

*Mt. Lebanon, N. Y.*

---

OUR GOD.

MARY WHITCHER.

We make the God we serve  
As do the Heathen race,  
Whether of wood or stone  
Of tumult or of peace.

We make the Heaven we share  
And gather, as akin,  
The lowly and the pure  
Or such as prone to sin.

Why should we not arise?  
The standard of the truth  
Is for the true and wise  
Who live above the earth.

*Canterbury N. H.*

---

“NOW HAS COME THIS DAY.”

ERNEST PICK.

CHRIST has been *born* for us! Oh joy of mortals who forever are surrounded by the inheritance of sin; by evils constantly arising anew.

Christ *lived* for us! Establishing the Kingdom of Salvation, and giving us an example of a spiritual life never to be surpassed, the shining guide of fire and light whose radiant splendor, centu-

ries could not diminish; the ever fertile fountain where from we eagerly drink the water of life celestial.

Christ *died* for us! He gained the victory over death and vanquished all its powers. He denied his life to show the power of the Spirit in his Almighty will and truth. Blessed he who passed all trials and temptations of life.

Christ is *risen* for us. In joyful creation He to glory has risen, giving eternal life to all who, following him, will die in the flesh and resurge in his spirit. Alas! In agony he left us here below in the rude embrace of earth and clay. But lo! the waymark dreary and sweet at once, behold the cross which leads to him. To all fellow cross-bearers, love and greeting. Peace is ours. Out of the abyss of decay let us disengage ourselves, all earthly ties joyfully renounce for He, Christ, is waiting. “This day has come now,” He said, proclaiming his kingdom, and He is waiting for those who love Him. He will be found by all who seek him. Christ has risen, let us to him arise! Follow him, thou son and daughter of the King. He will never leave thee nor forsake thee.

Peace be with you. The grace of our Lord Jesus Christ be with you all. Greeting! Greeting!

*Mt. Lebanon, N. Y.*

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THE trials of life are apt to be more imagined than real; this is owing chiefly to mental conditions, or external influences. Trials either great or small are for the souls unfoldment and advancement, if patiently endured. A character untried is uncertain, and the person possessing it is not to be depended on. Gold tried in the fire is of great value; so is the soul when purified in the furnace of affliction. A. W.

Breathe the pure air of heaven.

*Composed for, and read at the funeral  
of Brother Daniel Fraser, Oct 10., 1889.*

NOT DEAD.

ANNIE R. STEPHENS.

PASSED from our mortal vision,  
Stamped with the seal of death;  
Not dead,—but, in homes Elysian  
Breathing immortal breath.

“Not dead,” I hear him saying,  
“For in these realms sublime,  
To those who truth obeying,  
Death, is life’s blossom time.”

The floweret of the Summer  
Lies cold in Autumn’s tomb;  
But soon the soft May breezes  
Revive to bud and bloom.

And thus the spirit groweth  
Through all life’s toil and pain;  
Its essence upward goeth,  
To bloom in Spring again.

So our beloved hath left us;  
Yet mourn we not in grief;  
The angels have bereft us,  
To claim the ripened sheaf.

Yea, ripened by the doing  
Of deeds of godliness;  
By duty’s path pursuing  
That leads to righteousness.

No good thing ever dieth;  
And they who rise from loss,  
Will find earth’s struggles brightened  
By the halo of the cross.

The tribute that we bring thee  
Our heart’s affections hold;  
Through all thy life there runneth  
Bright threads of living gold.

No lowly one benighted,  
But felt thy pitying love;  
Each cause by justice lighted  
Thy voice was strong to move.

No monument we rear thee,  
No costly work of art;  
Thy works and life endear thee  
Unto each loving heart.

Blest is the soul that giveth  
Its all in sacrifice;  
Not dead,—that spirit liveth  
In Heaven’s own Paradise.

Not dead, but only drifted  
A little farther on,  
To where the vale is lifted  
In the Summer Land of song.

I catch the strains of gladness,  
Rung from the harps of gold,  
Released from mortal sadness,  
What glories now unfold.

O spirit clothed immortal!  
Yea, pure and holy one,  
Gained is the pearly portal,  
Thine are the laurels won.

Hearken, sweet angel voices  
Float down from azure heights;  
“Not dead, his soul rejoices  
In heaven’s eternal light.”

*Mt. Lebanon, N. Y.*

RELIGION is founded upon love to God. God’s love for us, is proved daily. He seeks to impress us with his spirit of love and tenderness, which also leads us to love one another even as he has loved us. This love is self-sacrificing, forbearing, merciful and forgiving. It sanctifies the whole life, and extends its influence over those around us,—*M. Patrick.*

THE GARDEN OF THE HEART.  
An Allegory.

HAMILTON DE GRAW.

It was a spot originally covered with a dense growth of natures forming, but after the clearing up process had been accomplished, it had been sadly neglected. Weeds (bad habits) had grown up where the owner had planted good seed, but had failed to keep the garden clean of the weeds that were crowding out the good and useful plants. One day, as the gardener was reposing overshadowed by the plant of indolence, he fell asleep, and in his sleep an angel came to him and said, “What hast thou done to inherit eternal life?” The

gardener replied, "The garden that was given me was a wilderness, and I have removed the dense growth that nature enshrouded it with, and let in the sunshine of Truth. But the angel replied, "What meanest all these rank and poisonous weeds here in the garden that was given thee to till and make clean for the Holy Spirit, so that it could come and repose with thee? Sluggard, if thou would inherit eternal life shew works meet for repentance." The angel then disappeared and he awoke. Is it so, he said to himself, that I am not yet accepted of the Father; and looking up, the dark leaves of indolence seemed to lull him to more ease, but he aroused and proceeded to destroy the noxious plants that had prevented him from having a garden fit for the angels to dwell in. But the task was a hard one and many times he almost gave up in despair; but, though unseen, the voice of the angel spake to him encouragingly, "he that overcometh shall inherit all things."

Encouraged he toiled through the heat of the day, and at morn and at eve until he had eradicated indolence from his garden. Then the angel appeared to him and said: "Son, thou art now ready to begin thy life work; make clean thy garden and the Father will give thee thy reward. Adieu."

The angel again disappeared. The gardener looking around, saw what was to be done. There was envy and jealousy smothering the beautiful plant of brotherly love. Revenge must be destroyed before forgiveness can shed its fragrant odor throughout the garden. Avarice, and love for power and earthly gain must make room for humility. The gardener saw that it would not be

an easy task, but when about to faint and grow weary the words of the angel would encourage him to toil on. Day by day the gardener worked with energy of purpose, and the garden began to grow more beautiful, the task became less burdensome for he took intense delight in the labor necessary for its improvement.

But the gardener was growing old, Time had repeatedly warned him by his tottering footsteps that he must be diligent ere the return of the angel bearing the reward from the Father. Thus it became a labor of love. Weary he again fell asleep, and the angel came to him and viewing the garden, said, "Son, thou hast well done, thy garden is clean; arise and receive thy reward." The angel placed upon his head a crown of victory, and he heard the voices of the redeemed singing a beautiful refrain.

"My weary heart hath found a resting place,  
My feet no longer need to roam,  
For in the blessedness of perfect love,  
I've a home, sweet home.

*Sonyea, N. Y.*

#### AT MIDNIGHT.

*By Nathan Haskell Dole.*

TELL me, glowing stars on high,  
Do I perish when I die?  
Or shall I be ever I?

Will my spirit have rebirth  
And regain the things of worth  
When my dust returns to earth?

Ye too perish, ye too fall:  
Flash a moment—then the pall:  
Is that typical of all?

Boundless depths of glowing spheres,  
Changeless in the changing years,  
Seem to negative our fears.

Yet your changeless is all change!  
Fleeting, flying on, ye range  
Through the vortex vast and strange.

Other creatures, other men,  
Cling upon you, live—and then  
Do they die and live again?

—FROM THE NEW ENGLAND MAGAZINE for  
October.

## NOTES ABOUT HOME.

### Mt. Lebanon, N. Y.

**BELoved ELDER HENRY:**—We have had some very nice weather (excepting Sundays which have been rainy) for some two weeks and more.

We are now engaged improving our reservoir which is about one hundred and twenty feet above our buildings and gives us a great deal of power; driving the machinery in the laundry, churn, iron mill for grinding wheat and corn, the wood splitter and sewing machines. It supplies our barn, creamery, cooling room and bath rooms with an abundance of water, and our ice houses with ice and some to sell.

Our improvement now, is in arranging it for raising fish, German Carps. A curious improvement for vegetarians to be engaged in, and somewhat inconsistent; but no more so than raising fowls and cattle for food; but we are so intimately connected to the present omnivorous generation that it will not do to jump out all at once, lest we break our necks, and the good we would do be turned to evil. But, that most lovely of all jewels will be worn yet by the spiritual people of God, and that in the near future.

We contemplate making another pond south of our reservoir for the better accommodation of the fishes.

Apple trees have about all been trimmed; and as we think in the very best time, just after the fruit has been gathered.

I should like to see a village improvement board started in our societies; so as to cultivate in a practical way a genuine public spirit. Have a union labor week, to improve and beautify the village; and the roads and road sides. To cast up a highway and gather out the stones, so that family could meet family without traipsing (as the Sisters call it) through the mud; or having our sight hurt by noxious weeds and briars that ought to be dealt with as the tares of old. Who is in favor of the village improvement boards?

In kindest love

D. Offord.

[Those in favor will please make it manifest. Ed.]

### North Family.

Nov. 3. We have been busily engaged since last April in the making of shirts, but not like the poor, factory girls, in their pent up rooms, deprived of pure, fresh air and the healthful sunlight, but in our beautiful, well ventilated room, that is lighted by seven or eight large windows. Here we cheerfully work, striving to do all we can for the interest of our home. Since the above date we have made 11,172 shirts, and during the last four weeks we have made 1920. If you could see our machines run, you would not be surprised at my statement.

### Center Family.

It is a rainy day and the atmosphere feels like spring. I believe all our crops are harvested, and preparations for winter well advanced. Looking out at one window, I see our garden has been lately plowed. Looking out at others, I see apple trees have recently been cut down and dug up, which have grown in their places from a time antecedent to the memory of the oldest inhabitant, probably since 1780. We have not more than half as many apples, I think, as we had last year—but enough to supply our need comfortably. Pears have been plenty. Potatoes badly rotting. No one on the sick list.

### Watervliet, N. Y.

#### South Family.

We send you an article from the pen of our Beloved Br. Chancy, and it is the last contribution he will write for you. He has passed on to his rest. He has left with us an influence of peace, such as the angels, alone, can bestow. We shall miss his words of comfort and his life example of holiness.

It is pleasant to report that we are making some improvements at our own gospel home. Some of the foundation of the building in which the Sisters work, is being relaid. These repairs interest us very much. The porches to our family dwelling have been reconstructed, and the building painted. Even the little girls are made glad, in having a new roof placed upon their house, while the body of the building is being treated to a new coat of paint. The building where we do our Canning is to have a new roof, and next week we expect to move our boiler and engine to an adjoining room, for the better accommoda-



tion of this work and that at the laundry. I enclose a label which will inform you of our new enterprise, and from which we may hope to reap some benefit. [Copy of the label] Codfish and Potatoes, Prepared by Shaker Sisters. S. H. SHAKERS. Ozias T. Bogart, Agent, Albany Co., N. Y. [We are assured that the best of success will attend the good Sisters, as every thing will be so carefully and neatly prepared for the market. Ed.]

### Hancock, Mass.

Nov. 11.

BELOVED ELDER HENRY;—You kindly invited us to write you when we closed our school. At the close of this session we provided no public entertainment, believing the time spent in learning and rehearsing dialogues, recitations and corresponding exercises might be more profitably employed. We think that once a year quite often enough, and at the close of the first term is the pleasantest season in which to entertain our friends.

Those of the Brethren and Sisters who visited the school during the last week, seemed pleased with the progress made by the pupils and their remarks of commendation were very acceptable to both teacher and pupils. The S. S. Committee manifested special interest in the efforts which the pupils had made in the studies of Arithmetic Grammar and Drawing, and expressed themselves as well pleased with the exercises.

Several of the pupils of the "Bible Class" are very much interested in searching for answers to the Scripture questions, and we think it an excellent exercise for them. Will enclose a few of their thoughts about some of the verses of the Bible.

From your Sister,  
Emoretta Belden.

### Enfield, Conn.

Our ensilage corn is stored in good condition. It was a large crop. Buck-wheat good. Apples a fair crop and of excellent quality. A good quantity of pears. 282 baskets of peaches were marketed and plenty reserved for home use. One plum tree blossomed in Oct.

The dwelling house is improved in appearance by some outside painting. The poultry

house, with new fence, shows to advantage, and the hens are encouraged to give a good account of themselves. They should not be crowded, and they should be kept warm and comfortable. Provision should be made for fresh air in proportion to the number of hens. Egg producing food must be given in sufficient quantity and material for shell, such as ground bone, oyster shells, &c. Poultry pays if properly managed.

D. ORCUTT.

### Shirley, Mass.

Nov. 4. Our crops are well housed, and we are now getting up our wood for the winter.

### Enfield, N. H.

We are having unusually mild weather for this season of the year. We continue to have some rain and if the reservoirs are in good repair, there can be no lack of water during the winter.

The Brethren have finished the drying of the Dock root and have shipped some forty four thousand pounds to the firm of J. C. Ayer & Co., Lowell, Mass. Of this quantity the Second Family raised 27,856 lbs., the First Family 11,139 lbs. and the North Family 5,031 lbs.

### Alfred, Me.

BELOVED EDITOR:—Eldress Lucinda Taylor, of this place, has been appointed to the Order of Ministry and all bless the appointment.

We have a fair crop of apples for an "off year." Grain of all kinds was injured as were also the beans. We have not entered into the cultivation of cranberries, but some places on our meadows yield quite liberally and this season has been more abundant than is usual. The young people picked eighty bushels, and we anticipate that we might have secured one hundred bushels, if the rain had not made the meadows so wet, that we could not pass over them. J. B. V.

### Groveland, N. Y.

SONYEA, NOV. 6, 1889.

OUR sweet corn drying was finished September 22nd. From sixteen acres unharmed by flood and frost we have realized a generous yield, the finest and best the Genesee



Valley could produce. Imperfect and undeveloped ears were not discovered among the whole sixteen acres. Some unseen agency recompensed us for losses sustained through the destruction of some other crops.

Potatoes throughout this section are decaying badly. We have harvested nearly six hundred bushels; with fair weather we should have grown several hundred more; but success in our potato culture has (we are glad to record) smiled on us as you will see. From a little less than one half acre our gardeners raised one hundred and seventy-five bushels. The variety is known as the "Stray Beauty." They are still beautiful and free from blight and decay.

Farmers here finished sowing wheat October 12th. All up and growing nicely.

Our hay crop is very good though inferior to that of last year. Constant rain injured it to considerable extent.

We continue shipping milk to Rochester, morning and evening, probably shall throughout the winter. They all want it for 'tis good and pure. Never has been to a "Water Cure." G. D. G.

### Watervliet, O.

Nov. 1889.

BROTHER HENRY:—I received your letter of the 6th ult and let me kindly thank you for your word of encouragement, and then for those two beautiful songs that came with the letter. Watervliet is about two hundred miles S. W. from the old home, at North Union. On the journey I took under my charge, four horses and two Holstein cattle. The journey occupied two nights and one day during which time I had no opportunity of rest. A good night's rest, however, followed this hard labor and the wearied body was quite refreshed.

This new home is all that one could desire. It pleases me in every respect. From my window in the large, brick dwelling, called the south Family, I have a beautiful view extending for many miles. The land is very productive and well watered by living springs, and this I consider one of the richest blessings. Large crops of corn and all kinds of grain are readily produced, from this fertile soil. Indeed, this is a land of

corn, and after taking a little time to look over the farm, the rich bottom land, or the flats as the people here would say, I must say that it pleases me in every respect.

In kindest love, from your brother,  
S. S. MINER.

### Pleasant Hill, Ky.

ELDER HENRY:—We have tried to answer the Questions in the NOV. MANIFESTO, that had reference to the Bible. Our Sabbath School has sixty-two pupils, ten teachers, an organist, a superintendent and a secretary.

M. C. S.

Eldress Elizabeth Downing of the Order of Ministry and Sister Emily Hampton of Union Village, have just made us a visit of about one week.

Elder Napoleon Brown has gone to South Union for a visit, and from his letters to the friends at home, we infer that he is having a very pleasant season with his gospel kindred.

The questions in the "Bible Class" column have called forth some replies, and we trust they may be beneficial. M. J.

### South Union, Ky.

Elder Matthew B. Carter and Eldress Emily Robinson of the Ministry have just made a visit to our gospel home.

### SCRAPS FROM THE BORDER LAND.

IN your beautiful faith I am with you heart and soul, and I love and respect your people much more than those by whom I am surrounded. You are more consistent in living up to your profession.

I was much interested in a paragraph contained in our "MANIFESTO" of August, entitled, "A Heresy Case." And I feel convinced in my own mind that some invisible power has allowed that man to remain in the pulpit. For although he was tried and condemned by his orthodox brethren, yet they suffered him to continue preaching, well knowing he will continue to expound his own ideas.

Such a man will prove a great power. For one holding such progressive sentiments and fearlessly preaching them from an orthodox pulpit, will have an important weight in overthrowing false and erroneous doctrines endorsed by the Church. Indeed many of the renowned preachers of our day are leaning in the same direction; the spirit world is helping them in their efforts, and as it aids them, it assists you. The Shaker faith will triumph over all at last, and the glorious time is not far distant.

Allow me to send you a few verses which I think applies to Mother Ann Lee.

#### MOTHER'S OLD HYMN.

ALFRED J. HOUGH.

THROUGH the trembling foes of the twilight dim

I can hear the strains of that grand old hymn,  
Which another, whose lips are now still and cold,

Sang 'midst her cares in the days of old.

There was something about it, undefined,  
That charmed into quiet the troubled mind,  
O'er the bleak heart breathed with a spirit bland,

Like the warm south wind o'er a frozen land.

And crowning it all with a strange deep chord,  
Like the throb of the heart of the blessed Lord,

That shed through the fainting soul abroad,  
A sense of the pitying love of God.

The songs of the singers that fame has crowned,

In the flood of the years are lost and drowned,  
But mother's old hymn. every pause and tone,  
With the growth of time has the sweeter grown.

And it seems not out of the past to come—  
An echo only of lips that are dumb—  
But down from the home of the glorified,  
It has always come since the day she died.

We know not the music which spirits hear  
As earth is receding and Heaven draws near,

But treading death's valley of shadows dim,  
I ask but to hear my mother's hymn.

Love to all my dear friends on the mountain.

From Sophia the Ballston Shaker.

### The Bible Class.

WHILE we place these Scripture questions in the column for the Bible Class, we will include in this class, all the readers of the MANIFESTO, from whom we shall be pleased to receive an answer.

Only question No. 1 should have been published in the NOV. MANIFESTO, and the answers for that one received for Dec. The answers for No. 2 will be received for Jan., No. 3 for Feb., and on to the end.

Answers to Bible question No 1, as published in the NOV. MANIFESTO.

1. Which two verses of Psalms, used as a prayer, are the sweetest and strongest?

Number of writers from Mt. Lebanon, N. Y., 18: from Enfield, N. H., 26: from Canterbury, N. H., 10: from Enfield, Conn., 7: from Hancock, Mass. and Groveland, N. Y., 5 each: from Pleasant Hill, Ky., 4: and from Gloucester, Me., 1.

Psa. li., 10, has a choice of 29.

"Create in me a clean heart. O God; and renew a right spirit within me."

Psa. li., 11 and lxi., 2, have each a choice of 9.

"Cast me not away from thy presence; and take not thy holy spirit from me." Psa. li., 11.

"From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I." Psa. lxi., 2.

Psa. xvii., 8 has a choice of 6: lxxxvi., 11 and xix., 14 of 4 each: li., 1 and lxxxvi., 1 of 3 each.

#### BIBLE QUESTION. No. 2.

Which is the most noble act of self-sacrifice mentioned in the Old Testament, and why?

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## THE MANIFESTO.

DECEMBER, 1889.

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### OFFICE OF PUBLICATION.

THE MANIFESTO is published by the 'UNITED SOCIETY OF BELIEVERS' on the first of each month, and is the only work issued regularly by the COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

All communications should be addressed to

HENRY C. BLINN,

SHAKER VILLAGE, MER. CO.,

N. H.

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## Editorial.

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"God Bless Mount Lebanon!" It was our good pleasure to find this beautiful expression in a very interesting and inspirational article, published in the MANIFESTO, in the month of September. We find much satisfaction as we introduce the same manifestation of spiritual interest to the many readers of our little messenger of "good news," and with them, wish to extend its influence into every circle that may be formed by the Believers.

Through such breathings of loving-kindness, we find ourselves in harmony with the spirit of good angels, and no less with the spirit of God. As simple as it may be, it carries a potent influence to the heart of every honest worker in the vineyard of God

and makes of our Zion home, a center of interest and care, and a place to which we may look with confidence and love.

Through all the days of our pilgrimage with those who have accepted the Cross of Christ, we should be actively at work for the peace and prosperity of our gospel relation. Engaged as they are in a mission of love for humanity, in a calling of such vital interest for the promotion of practical righteousness, our prayers for them should be unceasing. Less than this speedily induces indifference, a morbid tendency to lukewarmness and ultimately to a state of inaction and death.

Mount Lebanon, during the ministration of Father Joseph Meacham and Mother Lucy Wright, received the inspiration of the Parent Society, the head of the church, and still occupies that sacred relation in all "the beauty of holiness." Through the parental love which overshadows so many kindred communities, unbounded spiritual blessings have been most liberally diffused. This has been through the ministration of beautiful songs, through the exhortation of the word of God and through the willing sacrifice of time and strength, day and night, and no less through the heat of summer and the severity of winter.

Our order has been liberally blessed with able ministers, whose souls have been filled with an unflinching zeal for God and the good of humanity. The first Elders have left a record for their children to emulate, over which we may renew our promises of loyalty, and stimulate our zeal to do and dare in the

cause of righteousness and peace. They gave their lives to God. To be able to do His will and establish, in the hearts of men, a growing interest in chastity of the body and a Christ-like purity of spirit, was the life element that gave them courage to work for God.

In this consecrated spirit our Communities came into existence, and so far as it has been made the stepping stone to more advanced truths, they have enjoyed a wonderful prosperity for a long series of years, and shared in the bountiful blessings of peace.

In connection with this we love to include the inspired words of the prophet, as he encouraged his people to remain faithful. "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear."

The same consecration to-day, the same soul baptism in prayer, and the same determined resolution to crucify the world will, without doubt, bring the same corresponding results for God and for his people.

While we with pleasure bear this united testimony in remembrance, knowing that our reward of blessing comes in direct ratio to the blessing that we extend to those around us, we will contend earnestly for the faith, that we may rejoice in our salvation.

When we say, God bless Mount Lebanon, we are at the same time asking a blessing which will rest upon our several Communities and make us all partakers in the one beautiful gift. It is, certainly, commendable that we ask the protection of divine Providence on

that which stands, so distinctly, before and above us. It is the cementing bond of our gospel union, and that union which will shield us from all harm in the day of adversity. Through this the whole household of faith may be blest, and have the pleasant satisfaction of reaping a glorious reward which the world can neither give nor take away.

We also have the strength of God's promise which he gave to those who should abide in his law. "No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment, thou shalt condemn, for this is the heritage of the servants of God, and their righteousness is of me, saith the Lord."

ARTICLES published in the MANIFESTO must be referred to the authors for any explanation that may be required. New views and good views may be both pleasant and profitable. Theological notions are of far less value than religion or practical righteousness, and in order to be saved from the sins of the world, one must live a life consecrated to God and to his people.

✎ Through the kindness of a friend we are able to distribute several copies of the MANIFESTO, gratuitously. Any person, not able to pay the subscription price, can have the paper sent to them FREE by forwarding to us their address on a postal.

✎ Please write the articles that are intended for publication on sheets of NOTE SIZE, 5x8 inches, and much oblige the printers of the MANIFESTO.

Some of the Doctrines and Practices  
of a Professedly Religious People.

LEBANON, WARREN CO., OHIO.

JUNE 1889.

STRANGE indeed are the facts arrived at by the study of the tenets held by the several religious denominations of our land.

We find the great stream of humanity emanating from the same great Creator, governed by the same moral laws, looking back to the same examples and precedents, endowed with intellectual power by the same giver of all wisdom and knowledge, yet arriving at conclusions from their contemplation of these, which separate them so widely in some cases that the observer can scarcely trace the likeness which we naturally expect to find existing among the followers of one king, be he spiritual or temporal.

There is not, perhaps, a reader of the *REPUBLICAN-GAZETTE*, who has not heard of that queer sect of people, commonly known as the Shakers, but called by themselves Christian Communists. There is located in this county the largest existing community, and after a large number of visits to their village, and a somewhat close observation of their customs, the writer thought that a description dealing with their every-day life and occupation, as well as a general description of their creed, might not be without interest to your readers.

They originated in England about the year 1770. They were at first an offshoot of the Friends, or Quakers; but in their theological ideas, as well as in their practice of celibate life and in community of goods, they now differ entirely from the Friends. In 1747

some members of the Society of Friends near Manchester, England, formed a distinct association, of which James and Jane Wardley were the leaders. Of this society the parents of Ann Lee were members, and in 1758 she became one of its adherents. For several years this little company were only remarkable for greater physical manifestations of their spiritual illumination and inspiration than most of the assemblies of Quakers, such as dancing, shouting, trembling, etc., from which their present name, Shakers.

These manifestations excited the hostility of the populace, just as did the actions of early Methodists, only to a greater degree; they were charged with violating the Sabbath, and many of the members fined and imprisoned.

In 1770 Ann Lee professed to have received by special manifestation of divine light and inspiration, those revelations, in virtue of which her followers have ever since given her the name of Mother Ann, and have regarded her as a person inspired by the Christ of the female order, as Jesus was inspired by the Christ of the male order. Christ is applied by them as a generic term to the highest or innermost sphere, exterior to the deific sphere, called in the Scriptures eternity—"the high and lofty One that inhabiteth eternity."

In 1774, under authority of a professed revelation to Mother Ann, ten of the more prominent members of the society, including Ann Lee, emigrated to America, and eight of them subsequently settled near Albany, N. Y., where they increased to quite a number.

In 1805 missionaries visited Ohio and Kentucky, and founded four societies in Ohio—Union Village, Water-

vliet, White Water and North Union; and two in Kentucky: Pleasant Hill and South Union; a number of societies have since been organized in different States, some now being in a prosperous condition, others having gone down entirely and ceased operation.

Now I wish more particularly to describe the community which it was my pleasure to visit.

Union Village, Warren county, is located four miles east of Lebanon in one of the best farming regions of the State. The Shakers at this place own five thousand acres of slightly rolling land, any part of which would make "glad the heart" of a Pennsylvania hill-side farmer.

Driving out the broad macadamized road from the beautiful town of Lebanon, the visitor first arrives at the office building, a good substantial wood structure of considerable size. Just beyond this on the same side of the road is the largest family building of the community, a building capable of accommodating near three hundred people. This house is divided through the middle by wide halls, and was erected for one family, the male members occupying one end of it and the females the other. The property is owned by the community, a certain portion being set apart for each family, the number of acres being in proportion to the size of the family. From this land, set apart for their use, each family must make enough to meet all their necessary expenses, laying by as a reserve fund all received above this. In this way they have grown very wealthy. Each family house, as the one spoken of above, contains a chapel for family worship and a council, and consulting room for

the use of the elders, of whom there are four in each family, two men and two women. Besides these family elders they have a ministry composed of two brethren and two sisters, who have the oversight of from one to two societies. In this ministry is vested all power of admission and dismissal of members. The temporalities of each family are cared for by two deaconesses. There are three classes of members:

1. The novitiates, who, receiving the doctrines of the Shakers, still prefer to reside with their families and manage their own temporal concerns for a time.

2. The junior class, members of the community, but who have not relinquished their property to the society.

3. The senior class, who voluntarily and deliberately consecrate themselves and all their property to the society, never to be reclaimed by them or their legal heirs.

All who retain their connection with the community are amply provided for in health, sickness and old age.

In Union Village, besides the agricultural industries which must necessarily follow the owning of so much landed property, we found an extensive broom manufactory, and a large medical laboratory, in which was prepared their remedies, which are quite extensively advertised throughout the United States. Perhaps the most interesting character in this village is Elder Charles Clapp, formerly a successful merchant of Akron, Ohio, in the early days of that city, who some forty years ago came here, leaving his home and his fortune to his family, to become a despised Shaker. Too much could not



be said in praise of this man's life. He is noted for kindness, and in fact all the virtues which go to make up the ideal Christian. In the fact that he visits his family (sons and daughters) quite frequently we have proof that conscientious motives led, and not family troubles drove, him from a happy home to this seemingly foolish life.

Charles Clapp, and many others of this community, have attained very old age, he with a great many others being between 80 and 90, while quite a number have nearly reached the century mark.

The village has a school house in which the children they adopt are given good advantages for a common school education. Also a meeting house or hall. In the services there is usually an address by one of the Elders, after which they sing a hymn, then they form in a circle around a band of singers, to whose music they "go forth to the dance of them that made merry." The funerals, one of which I attended, are conducted in nearly the same manner, little reference being made to the dead; all that is said pertaining to the living.

The Shakers hold that the revelation of God is progressive; that in the first or antediluvian period of human history, God was known only as a Great Spirit; that in the second, or Jewish period, he was revealed as the Jehovah, he, she, or dual being, male and female, the "I am that I am;" that Jesus, in the third cycle, made God known as Father; and that in the last cycle, commencing with 1770, "God is revealed in the character of Mother, an eternal Mother, the bearing Spirit of all the creation of God."

This is in substance the doctrine and

mode of life of these almost unnatural beings as I found them. Yet notwithstanding all this, I think of the Shaker of this village it might be said: "No man ever entered his town hungry and he gave him no meat—naked and he clothed him not." Many poor, helpless women have entered the village with their famished and naked children, where they have been cherished, fed and clothed, and the children educated and raised.

It is worthy of note that they are the only people on this continent, if not in the world, who have maintained successfully for a century a system of living, one of the fundamental principles of which is a community of property.

In 1888 they had 18 churches, 65 ministers and 2400 members throughout the United States. A. L. S.  
—*Clarion Republican-Gazette*.

SOUTH UNION, KY. OCT. 1889.

ELDER HENRY;—The NOV. MANIFESTO has been received and is very interesting.  
H. L. EADS.

WEST PITTSFIELD, NOV. 1889.

ELDER HENRY;—That was an interesting account of your journey, as published in the MANIFESTO.  
L. BASTING.

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## Deaths.

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Melinda Russell at Watervliet, O. Oct. 21, 1889. Age 83 yrs.

Sister Melinda has been a faithful and devoted member from early youth. She was for many years one of the burden bearers in the Society at North Union. S. S. M.

George Haffgesang, at Watervliet, N. Y. Oct. 23, 1889. Age, 84 yrs. 1 mo. and 7 days.

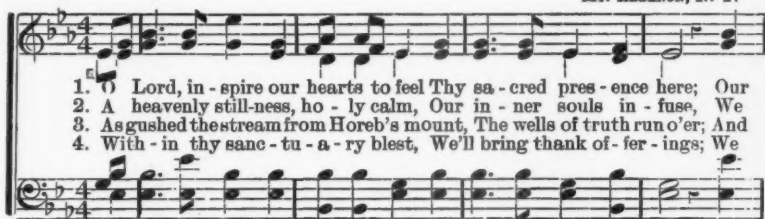
Br. George has lived in the Community twenty-nine years. O. B.

Chancy Dibble at Watervliet, N. Y., Nov. 1, 1889. Age 67 yrs. 4 mo. and 19 days.

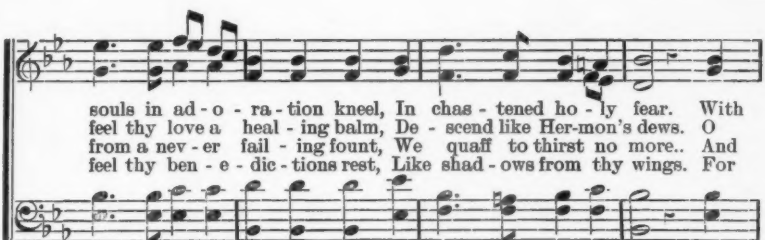


## REVERENTIAL PRAISE.

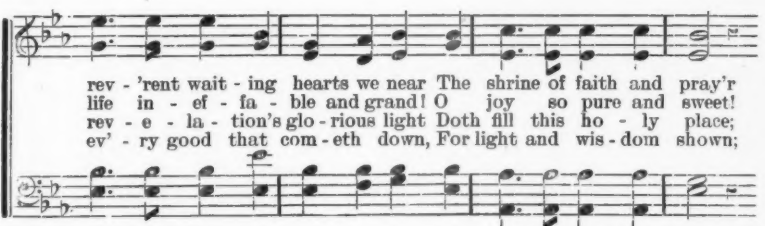
Mt. LEBANON, N. Y.



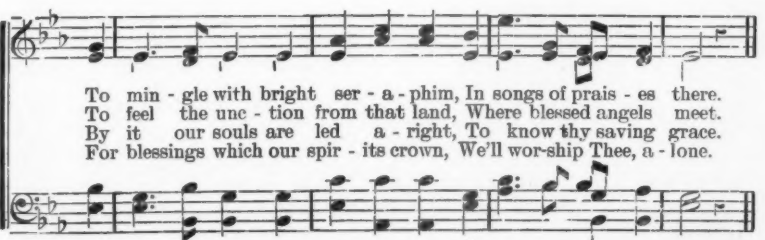
1. O Lord, in - spire our hearts to feel Thy sa - cred pres - ence here; Our  
 2. A heavenly still-ness, ho - ly calm, Our in - ner souls in - fuse, We  
 3. As gushed the stream from Horeb's mount, The wells of truth run o'er; And  
 4. With - in thy sanc - tu - a - ry blest, We'll bring thank of - fer - ings; We



souls in ad - o - ra - tion kneel, In chas - tened ho - ly fear. With  
 feel thy love a heal - ing balm, De - scend like Her-mon's dews. O  
 from a nev - er fail - ing fount, We quaff to thirst no more.. And  
 feel thy ben - e - dic - tions rest, Like shad - ows from thy wings. For



rev - 'rent wait - ing hearts we near The shrine of faith and pray'r  
 life in - ef - fa - ble and grand! O joy so pure and sweet!  
 rev - e - la - tion's glo - rious light Doth fill this ho - ly place;  
 ev' - ry good that com - eth down, For light and wis - dom shown;



To min - gle with bright ser - a - phim, In songs of prais - es there.  
 To feel the unc - tion from that land, Where blessed angels meet.  
 By it our souls are led a - right, To know thy saving grace.  
 For blessings which our spir - its crown, We'll wor - ship Thee, a - lone.

## Books and Papers.

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### DR. TALMAGE AGAIN AN EDITOR.

Beginning with January 1st. next, the Rev. T. De Witt Talmage, D. D., will become one of the editors of *The Ladies' Home Journal*, of Philadelphia. The famous preacher will have a regular department each month, written by himself, with the title "Under My Study Lamp." His first contribution will appear in the January number of the *Journal*. Dr. Talmage's salary is said to be one of the largest ever paid for editorial work.

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THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH, for Nov., has a Portrait of Professor Elias Loomis, followed by an excellent article; also one of Austin Corbin, the President of the Long Island Railway; and one of Ella Dietz Clymer, President of "Sorosis." Much more that is interesting may be found in the same number. Fowler & Wells Co., 775 Broadway, N. Y.

JOURNAL OF HYGIEIO-THERAPY. Devoted to a correct method of living, and a successful system of treating the sick, without the use of drugs. Dr. T. V. Gifford & Co., Kokomo, Ind.

THE PHILADELPHIA MUSICAL JOURNAL. Published by Gould & Woolly 1416 Chestnut St., Philadelphia, Pa.

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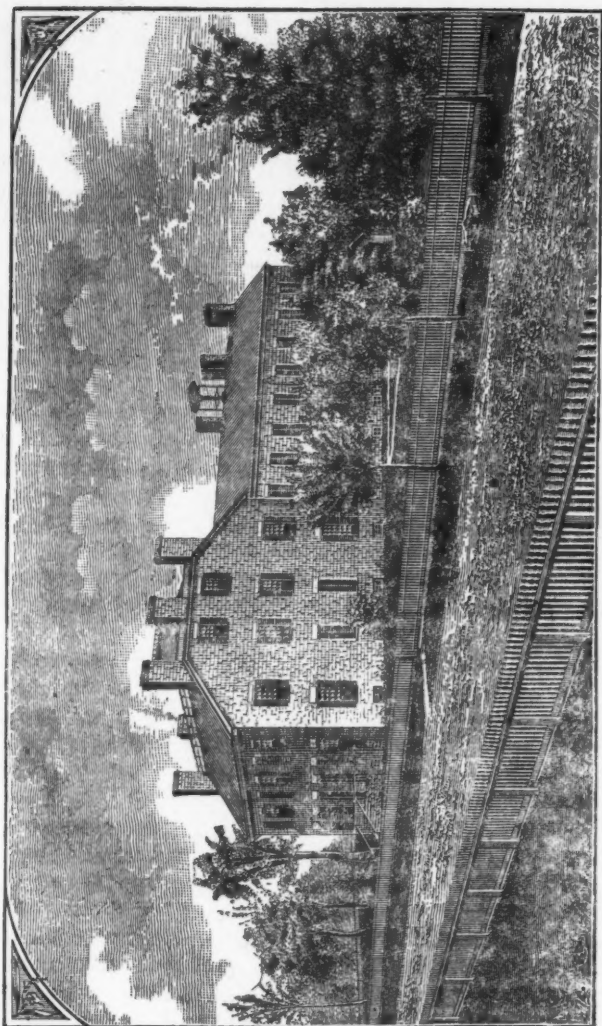
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